

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842

REGISTERED AS A NEWSPAPER

No. 5472

SATURDAY, MAY 31, 1947

Price Twopence

WEEK BY WEEK

The Faith of a "Rationalist"

BERTRAND RUSSELL in his broadcast talk last week in the series "What I Believe" spoke as a rationalist. He said he believed in two things, "kindly feeling" and "integrity". In virtue of the last belief he had something to say about the beginning and the end of the world. Integrity forced him to say that the world had a purposeless beginning and would have a purposeless end. It began as an accident in cosmic existence and would end as such—and everything and everybody upon it. He expressed this conviction with the same certitude as the authors of the first two chapters of the book of Genesis, in their description of the beginning of the world, and with the same unwavering vision of "St. John the Divine" in his description of the end. Probably Bertrand Russell would not welcome the comparison. Yet without batting a metaphysical eyelid he travelled all the way back upon aeons of time to describe what took place at the beginning, and with an untroubled conscience undertook to relate what was in store for the world in the far distant future. Yet science presumably has not yet come to the end of its discoveries. There must be an endless mass of scientific "facts" yet to be discovered in the aeons of time left to the human race upon this earth. Without these facts it would be foolish to dogmatise, in the name of science, about the beginning and the end of things. Yet Bertrand Russell has his mind made up, and incidentally it is made up in the same way as when he first wrote upon the subject forty or so years ago.

Lord Russell in his cosmic speculations was neither dealing in science nor rationalism, he was dealing in faith, his own particular faith, and in the sum total of things he included as much and left out as much as the child lying upon his back and trying to see heaven beyond the blue sky.

Another Faith

A fortnight ago in opening the same series Prof. Ritchie of Edinburgh defended the credibility of the Resurrection stories, and he based much of his belief—in the talk—on these. The Resurrection stories, of course, are told in a few sentences with much confusion and a considerable amount of contradiction in certain historic documents. Not under any consideration could they affirm, simply of themselves, the unique miraculous rising from the dead of a unique historic character. This would be far too heavy a task for a few words preserved in history, as heavy a task as Bertrand Russell imposes upon a few "facts" of science. The Resurrection for Prof. Ritchie, as for other people, must be found in the kind of universe in which such an event can take place. Just as Bertrand Russell declares, in effect, that he knows sufficient about the world to describe its beginning and end, so does Prof. Ritchie declare that he knows enough about the universe to know that it is a place where the Resurrection can take place.

This, of course, is not knowledge, it is faith. Prof.

Ritchie, the orthodox Christian, shares one thing in common with Bertrand Russell, the rationalist, namely, faith. This is not an unimportant matter, for the modern problem in religion has not to do with knowledge but with faith.

Of Practical Application

It is a matter that has a grim practical application. It is reported that the American Government is anticipating an economic collapse in Europe next autumn. Two years have gone by since the end of the war, and the world so far from recovering is, apparently, about as shaky as ever. Men are supposed to be economic animals with their eye upon the main chance of physical survival, yet with the greatest physical opportunity to dig as much coal as they want and grow as much wheat as they need, they cannot accomplish these ordinary tasks. The American continent is about the only continent where enough grain and coal are being grown and dug to keep people alive; and the American people themselves can be choosy in the manner they distribute their surplus to the rest of the world. It is painfully apparent that the men who possess political power have been far more eager during the past two years, throughout the world, to push their own particular faiths about this and that, than to create economic survival. Power during the past two years has been far more consciously used about faiths (Communism, Catholicism, Pakistan, and various "ways of life") than in ensuring how men shall keep body and soul together. In a world where faith seems to be declining there are more conscious faiths struggling bitterly with one another than in the past. In a world where religion seems to be of little account, religion—of a kind—seems to be bedevilling all the efforts of men to live above a level of "quiet desperation".

The "Christian Register"

According to the *New York Times* of May 14 the Rev. Stephen H. Fritchman, the editor of the *Christian Register* (the monthly organ of the American Unitarian Association), has been suspended from the editorship. This is regarded "as the climax of a controversy which has continued for a year over charges that he has been active in Communist front organisations".

Dr. Eliot, the President of the Association, is reported as saying that "Mr. Fritchman has refused to carry out the plan which the director of the Division of Publications and the president of the association worked out with him after the board of directors at their October meeting voted to retain him as editor". The A.U.A. are holding their annual meetings on May 22, and it is reported that Mr. Fritchman is going to raise the matter there.

The *Christian Register* has been turned into a vigorous, and to curious British eyes, a sumptuous organ of religious opinion. Its circulation has increased greatly under Mr. Fritchman's editorship. It has possessed a passion and a

vigour to which a number of readers in this country have responded. Its idiom in its "humanistic" outlook has not been the usual idiom of the British Unitarian movement, but its passion for social justice and human brotherhood, its enthusiastic absorption in world affairs, have sounded the note of a free religion well recognised in spirit in this country.

The £100,000 Appeal

Our advertisement columns this week show that another milestone has been passed in the £100,000 General Assembly Appeal—the £80,000 mark has been left behind. More and more the Appeal is confounding the pessimists. The last £20,000 will now surely be raised. Let it be soon, and let there be rejoicing and renewed activity when the total figure has been reached.

THE PILGRIMAGE—III

By Colin J. Gibson, B.A.

[Mr. Gibson is the minister of the Sydney Unitarian Church, Australia. The following is taken from a recent Calendar of the church. It seems to fit in well with the series.]

I HAVE been having a good holiday, seeing old friends in Melbourne and staying up with my mother at Olinda. Mt. Olinda is nearly 2,000 feet, and my mother's cottage looks down on Melbourne plain to the waters of Port Phillip shimmering in the sun, and to the hump of Mt. Macedon, 70 miles away—a view to confute an atheist! As night falls, the sun sinks in a golden farewell, and the lights of Melbourne come out, sending points of twinkling welcome, each from some home or street, but losing their individuality in number from a distance, like the stars of the Milky Way. I have walked the tracks and seen again the scenes of boyhood days. It is 14 years since, and I have changed more than they have. I was almost afraid of seeing something so familiar and beloved, after so long, when I was different. I was surprised with the beauty of these lovely hills, lovelier, strange to say, than I had remembered them.

At Olinda when we were boys, my brother and I used to love to follow a track for the sheer excitement of finding where it led and going where it went, now through grass, now through bush, now over a log, now round a stump. Of course, as children, we did not go out in search of anything special. We wanted simply to explore the intriguing-looking track that led off into the unknown. Now that we are grown-up, we want to be as venturesome and open-minded. Courage in embarking on new ventures is a necessary preliminary to discoveries in religion as much as anywhere. There have been innumerable attempts in Christian history to state the whole truth about God in a doctrine, and good men like St. Bernard, a most gentle and beautiful soul, have sent men to be burnt at the stake because they would not accept the doctrine of the Church about God. All attempts to sum up God into a creed have failed. The creed that seemed to those who composed it a perfectly satisfactory statement of belief, has seemed to generations coming after them insufficient, often wrong. We have to re-discover God every day—re-express our religious conviction every day, in words which have meaning for us. We cannot fully express our convictions of God in words at all. We can only try to. We try as best we can to express the God who reveals Himself in us; but the form of expression changes from generation to generation, and if we persist in using phraseology which had a living meaning for our forefathers, but no longer has for us, we are false to the truth. For them the statement was the result of their own searching. We must do as they did, seek the truth as they sought it, and find our own expression for it as they did. The Apostles' Creed had a living meaning for those who made it. So once had the Athanasian Creed, which is now being tacitly dropped in many churches. To demand belief in these creeds as incumbent on a Christian is trying to imprison God in a formula. The Christian is not one who repeats the creeds, but one who seeks truth as boldly, preaches by what he discovers as fearlessly, and lives by what he has discovered, as truly as Jesus himself. Christianity is not a system of beliefs, but a way of life.

The way by which Jesus leads us is the way of adventure and discovery. We follow him best when we do what he did,

seek inspiration as he sought it, judge the past as he, act on the present like him, pray as he prayed, work as he wrought, live as he lived. The thing that struck people most about him was that he spoke on the authority of his own inner experience instead of using the language of tradition. We read that "they were astonished at his teaching, for he taught them as one having authority, and not as the scribes". A crust of veneration 200 years thick had formed around the sacred writings, and the prophetic voice was still. Jesus raised it again—"It was said to you of old time, but I say unto you." Jesus drank deeply of the wells which Abraham, Jacob and Moses had dug, but he sank his own, and brought new green upon the land. This man did not mean us to stand where he stood, and to be for ever referring back to him, but to find the present God and declare the truth to our times. As he himself said, "Why even of yourselves judge ye not what is right, and even as you can distinguish the signs of the weather, why not also the signs of the times?"

The adventurous search of God is the theme of the Bible. Abraham, by faith, went out, not knowing whither he went, to find the promise of the future. And if he had not had the faith to make the venture, he would never have achieved anything in the world. As it was, he became the pioneer of a people who have played a bigger part in history than any other. Made to leave all he knew and loved behind him, Jacob found the gateway into the future opened, disclosing a wider, bigger world. We laugh at him imagining that he had left his God behind him, when he crossed the frontier, but we are like him sometimes, preferring the close captivity of our preconceived opinion to the glorious liberty of children of God. Moses could not see the path ahead, and when he pleaded with God (with whom he spoke, it is said, as unto a friend) to give some light on His sovereign intentions, God's answer was, "My Presence shall go with thee, and I will give thee rest". The Promised Land remained for him—must remain for us—a thing of faith, the only sign and surety being God's Presence, leading through a wilderness in hardship and hazard, by day a pillar of cloud, by night a column of fire. Moses accepted this assurance, and made the adventure, and while he never entered the Promised Land, at least he had the sight of it from a high peak, ere he died. One to another handed the torch of the forward way—Abraham to Jacob, on to Moses, to the Prophets, to Jesus himself, in that greatest of all adventures, the quest of what Jesus called the Kingdom of God. And only those that seek, find.

The following story may serve us as a parable. There is a harbour in the island of Samoa, in the Pacific, which in times of hurricane becomes dangerous as a shelter. Once several war vessels were in the anchorage, and when it was plain that a great hurricane was blowing up, one, the English *Calliope*, got up steam and pushed out past the cheering Americans into the full fury of the open sea. It was the only vessel that survived that storm. A faith that shelters itself in a tradition will go down when a storm breaks out, whereas a robust faith that dares to face the open sea will survive. It is the adventurous seeking, not the blind believing, which is the great thing in a man.

To quote Lord Haldane: "It is in the devotion to this search after the Most High—a search which may assume an infinity of varied forms—that the dedicated life consists; the life dedicated to the noblest of quests, and not to be judged by any apparent failure to reach some fixed and rigid goal, but rather by the quality of its striving."

A man's questions are more important than his answers.

RELIGIOUS ILLITERACY

By Austin P. Hewett

LORD INMAN, at the Albert Hall meeting which inaugurated the recent "Christian Commando" campaign, made some interesting comments on the decline of religious knowledge among the youth of this country. He cited the case of a Youth Club where, out of a hundred members, only fifteen could repeat the Lord's Prayer. Similar figures were produced by a test held not long ago to assess the religious knowledge of recruits to the Navy. These, quoted in *THE INQUIRER* at the time, revealed an ignorance which can only be described as abysmal.

It is true that the accuracy of figures obtained by means

of formal tests is open to question. Ignorance may in some cases have been feigned as a reaction against something which savoured of an inquisition into purely personal affairs. Servicemen in particular resent being treated as a Sunday School class. Moreover, in some instances the examinees may have known the orthodox answers to the questions put to them but did not believe them to be true. It is easier to profess ignorance than to quarrel with what may be regarded as an official viewpoint.

But when all due allowance has been made for these factors the hard core of religious illiteracy still remains. Yet, paradoxically, there is coupled with it a general interest in religion, which, though not so immediately apparent, is none the less real. The following observations, by one who is just coming to the end of his period of service in the Armed Forces, may serve to illustrate some of the attitudes common among those with whom one comes into contact in Service life.

Man, we are told, is innately religious. This may appear to be inconsistent with the facts as seen in a superficial glance around us today, but it is nevertheless fundamentally true. It is well known that those young people who are members of any religious organisation form only a small minority. But even smaller is the number of those who are definitely hostile to all forms of religion. It is significant that these latter are almost all Communists, for Communism is itself a religion in the broadest sense of that equivocal term. So far from having no religion at all, as they claim, they have a most powerful one. But the majority seem to have no pronounced feelings about religion, one way or the other. They have a vague idea of the type of religion purveyed through the traditional churches, and cannot see in it any relevance to the problems of their everyday lives. And the language used by some bodies, like the Salvation Army, lends itself only too easily to parody and burlesque, bringing religion as a whole into derision.

So the general attitude towards religion is neither to accept it nor to reject it, but simply to ignore it. Yet somewhere beneath this lies the uneasy realisation that there is more in it than meets the eye; this feeling seldom manifests itself, but it is certainly there. No one who has listened to or taken part in the discussions of religious subjects which occasionally arise in barrack rooms and messes can doubt that this is so. I am not here referring to organised discussions, padre's hours, etc., which usually excite little interest, but to spontaneous discussions which are not started by anyone with an axe to grind.

These discussions seldom reach any satisfactory conclusion. That is because it is unusual to find anyone with a real understanding of the issues involved. Most of the arguments advanced in defence of a particular point of view would certainly be denounced as heretical by the orthodox defenders of that viewpoint. Where ideas are clear-cut and recognisable, they are often of the most fundamentalist nature, stemming probably from the uncritical acceptance of doctrines learnt in childhood. Small wonder then that religion is found to be out of touch with reality.

Unitarianism, of course, is almost unknown. It is very seldom that one comes across another Unitarian in the course of everyday contacts. After more than three years' service I could still count them on the fingers of one hand. Most of those who described themselves as Unitarians were brought up in our churches. A few came to us through Hibbert Houses, which, though not established or run for the purpose of proselytising, have drawn a few thoughtful spirits to find out more about the movement behind them. And some, after their former beliefs had been blasted and broken during the years of war, have lighted upon Unitarianism, finding it in many cases by sheer accident.

But quite apart from avowed Unitarians, there are many who are coming to what might fairly be described as a Unitarian point of view. Some have worked out a reasonable faith for themselves, others are still seeking. Last year I met a person whose case illustrates this position exactly. His father had been Jewish, his mother Anglican, and after their marriage they joined a Unitarian church as a mutually acceptable compromise. But both died in his infancy, so that practically all he knew of Unitarianism was the name. Yet when I met him he had by his own mental exertions come to a point of view identical with that of most Unitarians. When

he discovered this he was naturally anxious to find out more about our movement, but as I knew him only for a few hours, the story cannot here be carried to its conclusion. Other similar cases could be quoted.

The liberal religious viewpoint, when it is expressed, usually gets a remarkably good reception, though the idea of religion as a guide to everyday living comes strangely at first to most people. They tend to regard religion as something intimately connected with beliefs but not with actions, as a subject for discussion but not a way of life. This is no doubt largely due to the propaganda of orthodox bodies, with their emphasis on faith rather than works. When an alternative point of view is put forward the reaction is at first one of surprise, and then of fairly general agreement. I have even encountered Catholics who have agreed with our interpretation of religion—in theory. But when it comes to practical issues, the bonds which tie them to their traditional beliefs are usually too strong.

There is today great scope for the expansion of liberal religion among young people. It can attract not only those who are already thinking along similar lines, but also many to whom religion is at present of little or no significance. For once it can be demonstrated that it is not concerned mainly with wrangling over theological abstractions but with the actual living of our daily lives, these people begin to think of religion more seriously.

To the charge of obsession with doctrines most Unitarians may fairly plead "Not Guilty". But by most outsiders the charge is regarded as proven; the denial of certain orthodox doctrines, notably that of the Trinity, is supposed to comprise the sum total of the Unitarian contribution to religion. When one considers that practically every dictionary or other book of reference describes Unitarianism in precisely this way, the general misconception is not surprising. People are not to be blamed for thinking that here is just one other variation on the same old theme.

As we enter upon a period of renewed activity and optimism, it is essential that we find some means of spreading a more accurate conception of Unitarianism, and of religion in general. We have a fine and inspiring message to give to those who will be responsible for shaping the future; a message that can attract many and become a great influence for good. It remains for us to implement that message fully, both individually and in our churches.

A VISIT TO AMERICA

II—BOSTON

By Anne Holt

I HAD forgotten how lovely Boston was. So often we are told that it is more English than other American towns and I suppose this is true. Almost as Quebec is more French than anything found in France, so is Boston more English than home. The beautiful eighteenth century houses with flying staircases seem to have survived there better than elsewhere. We arrived in time for Easter. Spring was just coming in and Easter Day was lovely and warm. To any Unitarian there must be a particular pleasure and gratification in visiting Boston. Never could visitors have had a warmer and kinder greeting given them than our co-religionists gave us. It was good to see so many old friends whom we had not seen since the years before the war. Dr. Frederick Eliot, President of the American Unitarian Association, showed me all round the lovely premises that have been built in Beacon Street and gave me the opportunity of meeting the heads of various departments and discussing with them questions of mutual interest. (Here I appointed myself unofficial delegate from England to America.) I was deeply disappointed to find so little of our literature available in their bookroom while their books and pamphlets seemed to be equally unknown to us. The buildings themselves must have frequently been a source of envy to our secretariat and one can but hope that when Essex Hall is rebuilt we shall be able to do something equally good. Not that they have everything. Dr. Eliot pointed out to me the omission of a chapel and I hope that this defect will be made good in London.

On Easter Day my mother and I attended service at King's Chapel. The service itself was beautiful, with good music and a fine sermon by Dr. Perkins. But for an English woman perhaps the experience was not solely confined to the

religious. As we stepped out of our taxi the driver pointed out the Governor of Massachusetts going in. The chapel was well filled almost to overflowing with the men for the most part smartly dressed in morning coats reminiscent of a London wedding, and all the women seemed to have acquired the lovely flowered hats which are now the rage in America. It did not only seem that one had made a journey in space but also in time.

Philadelphia I had visited in 1938 when collecting material for *A Life of Joseph Priestley* and I was delighted to get there one week-end and visit again the church which he had founded. The congregation has remained downtown, where the population is almost entirely made up of Negroes, Jews and Italians, but nevertheless during Dr. Griffin's thirty years of ministry it has held its own. Here spring was farther advanced and the cherry trees along the Schuylkill river were in full blossom. The Forsythia which seems to grow in greater abundance in the country around there than elsewhere reminds one more of the golden glory of Scottish hills when the broom is in flower than of the Forsythia bushes in our gardens.

A visit like this to but a few places on the eastern seaboard does not qualify the traveller to generalise about the whole of a continent, yet from talks with friends and from reading of the papers one comes home with a greater appreciation of the problems before the United States and of its relationship with the rest of the world. Again and again we were told that the American people were not yet fully awake to the responsibility of world leadership which had been thrust upon them. There is an appalling amount of anti-Russian talk, some even of Fight Russia Now. One can but feel that Mr. Gromyko, reading his daily paper at Lake Success, might well have some misgivings as to the intention of *all* Americans. There was quite a good anti-Communist heresy hunt in full swing; even a moderate liberal there is liable to be mistaken for a red. Unfortunately, the powerful Roman Catholic Church is using its influence to stir up these feelings and were appealing for laymen to go to countries like Poland and Bulgaria to campaign against Communism. I think it is true to say that most people we talked with thought that war with Russia was only a question of time. We were asked what opinion at home was and usually replied that the countries of Western Europe were more preoccupied and anxious about economic problems. But America with her great material resources, her energy and individual initiative, and above all, with her warm and pitying heart may yet rise to her responsibility and save the world.

THE UNITARIAN REVIVAL

IV.—THE GENERAL ASSEMBLY

By John Kielty

AS OUR movement awakens to the realisation of the vast opportunities ahead it is natural that we should hear more and more of the General Assembly. One of the objects of the Mission to Ourselves is "to promote our loyalty to the wider movement for religious freedom and progress". The General Assembly is that wider movement. All our churches are members of it, all our ministers are on its roll. From it many of our churches receive grants towards stipends and necessary repairs. Our publishing house, the Lindsey Press, is sponsored and maintained by it. It provides the link between the various District Associations to which we all belong, and it also links us up with our brethren overseas and kindred liberal religious movements in other countries.

All these things it has done in the past and will continue to do in the future. Some feel, however, that it must play a larger part in the life of our individual churches so that it commands their attention not by hierarchical power but by the services it renders, the lead it provides, the challenge it issues. None of our churches will ever submit to any form of external government, yet all our churches will surely respond to inspired leadership.

If the Assembly is to give that leadership it must be more closely associated with the life of the individual church. So, acting upon the recommendation of the Commission, the Assembly has appointed a Policy Committee. It is now busily at work. Its first task is to establish full liaison with the District Policy Committees which the Commission recom-

mended and which are now being set up to consider the local situation and make plans for dealing with the present condition and organising the extension of our witness. There are to be regular meetings between the G.A. Policy Committee and representatives of the District Policy Committees to discuss plans and formulate methods of procedure. It is hoped that each church will also set up its own Policy Committee which will work in full co-operation with the District Policy Committee and in this way be more closely associated with the Assembly.

The questionnaire replies revealed how deep was the feeling that we all need more contact with and more definite leads from the Assembly. Here is surely the best way to achieve these ends. There is no suggestion of regimentation; the scheme, if worked properly, will give us what we so much desire, an intimate knowledge of the local situation and of the desires and aims of the local churches. That is only right in a body with our democratic ideals. That is only right also if we are to meet effectively the needs of our people and through them make our message more widely known in our generation.

The recommendation of the Commission for the reorganisation of the Headquarters of our movement is intended to enable the secretariat to be more free to move about the country meeting district and church committees to discuss problems and projects on the spot. How remote 14 Gordon Square must seem to many of our distant outposts. How isolated, cut off, they must feel at times. Such things are bad for all concerned. They are not healthy, they encourage the isolationism which in time brings disaster. Headquarters needs to know more about you; you need to be better informed of what Headquarters is attempting to do. So much time is taken up in our ordinary committees everywhere by routine business which simply must be done, that we have little or no time left for planning future action. The Policy Committees must fill this deficiency so apparent to us all.

The Assembly is not very old; it has been feeling its way; the war prevented these developments from coming earlier. Now they are here we must play our part and welcome what the Assembly is attempting to do. The Assembly must have the courage to speak high words and set high ideals, and also strong words in the time of need. On it is laid a mighty responsibility. It must lead us with vision, courage and statesmanship; it must never hesitate. It can do these things and it will do them—given the listening ear of our people. Let us then eagerly seek its messages, enthusiastically take up its recommendations, frankly and fearlessly make our response. Let us give in return for its interest in us a keener interest in its labours, that sharing each other's burdens through its organisation we may also share each other's successes.

Without in any sense establishing a hierarchy let us show the world that a free and liberal church can meet the challenge of our times.

THE HILL BECOMES A MOUNTAIN

By Magnus C. Ratter

THE CHURCHES' Committee on Gambling in their Report for 1946, available on request to me, tells stunning facts in a precise manner. Horse racing had £300 million laid on bets in the year. Greyhound racing had £250 million on bets; and this is a recent sport. The Postmaster-General has stated that the Post Office handled 20 million pool packets in the four weeks, June 16 to July 13. During the 36 weeks of the football season something like 1½ million sterling will be spent every week on pools. Irish Hospital Sweepstake tickets amounted to £4,761,000. The hospital gets 1s. 6d. for every 10s. ticket. Betting has spread to children's foot races.

It is reliably estimated that £600 million was turned over in betting with three hundred thousand people engaged in an unproductive and parasitic occupation. The fight against this colossal evil is carried forward on a budget of less than £1,000 a year.

The economic consequences of gambling can readily be exaggerated, but with what lamentation can we lament this social fact of our decade. Men turn aside from the thrill and joy of public worship to pursue the gilded lure of £60,000 from a football pool. Strangest comment of all on our present brave world: a priest of the Roman Church has founded a

football pool, that the profits may help build his church. We must not too readily condemn: for this priest but gives practical expression to the theory that the church should be the centre of all social activity. We personally think the theory is wrong but the priest has logic on his side.

The Protestant Churches will need soon to make most clear if gambling is good, is evil, or is merely a foolish twiddling of money. The voice of the Protestant Church, on this issue, is by no means clear, loud or unanimous. What is our verdict?

Mr. P. M. Oliver's Broadcast

LISTENERS who heard Mr. Oliver's broadcast last Tuesday evening, in the series "What I Believe", will have been impressed by its manner and content. He spoke with warmth and effectiveness, and must have stated the religious belief of tens of thousands who do not call themselves Unitarian. We hope to have more to say about this, and religious broadcasting in general, next week.

CORRESPONDENCE

THE SHORTAGE OF MINISTERS

SIR.—Thanks are due to Mr. Kieley for urging your readers to consider the dangers to our Church in the falling rate of entry to the ministry. It is unthinkable that congregations should be without ministers; ministers without congregations is equally appalling. The sharing of ministers, the "team" system, and the greater use of lay preachers are suggestions worthy of trial. Because of the varying ways in which our churches were founded and have evolved, so congregations have acquired that too much isolationism to which exception is found.

The clearer recognition of interdependence and the breakdown of insularity by the differing congregations will probably be a slow process, rarely to be hastened by dictatorial pronouncements.

Rossendale,
Lancs.

Lester Procter.

PIONEER PREACHERS

SIR.—I should be grateful if you would print this letter in the hope that it may catch the eye of former members of the Pioneer Preachers' Hostel. Miss Pearson would like each of us to have a book from out of her father's study. Most of us have generous recollections of that study, wherein we poured out so many of our youthful troubles, and received such sympathy and cheerful advice. If former Pioneers who would like to possess a book as a memento would write to me at 11 South Square, N.W.11, I should be willing, as executor, to act as parcelling agent.—Yours, G. Stephens Spinks.

AN INTERPRETATION?

SIR.—In spite of Dr. Rowe's demur to my simple question, did Jesus of Nazareth say "I am the Resurrection" of Himself or of God? he has made sufficient answer when he states definitely that the Christ of the Fourth Gospel is not the Man of Nazareth. The issue I raised concerns the spiritual character of the latter. I am a little surprised that Dr. Rowe rejects so summarily the idea of Jesus being in the prophetic line of Israel with its great figure of the Second Isaiah. To me the concept "Prophet" consorts well with His spirit as it lives for instance in his Parables, cumbrued though they be with early church exposition (see Dodd, *The Parables of the Kingdom*). If the Fourth Gospel preserves an authentic saying of Jesus in "I am the Resurrection" then the suggestion of Mr. Graves in *King Jesus* for the addition, when we think of the Man of Nazareth, or the prophetic prefix "Thus saith the Lord", is helpful. How easy for that governing phrase to be dropped in oral transmission during the long stretch of time before the Fourth Gospel was written. It is no good appealing to the Synoptic Gospels. They too are coloured by their intended interpretations of Jesus. The newer criticism tries to get behind the Gospels, which like all written authorities were composed for their contemporaries. (See R. G. Collingwood: *Autobiography*.)

Lastly, I would assure Dr. Rowe I had consulted experts. Hence I wrote as I did about the editorials. No expert has come forward in defence of Dr. Rowe's book, save Dr. McLachlan, but as he is one of the authors of the editorials his testimony is hardly conclusive.—Yours, F. Henning Vaughan.

Ruthin.

[This correspondence is now closed.—Ed.]

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the next week. All communications must be accompanied by the name and address of the sender. Subscriptions: 12s. per annum (post free). Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 24 Gordon Square, London, W.C.2.

TEL: BUS. 7754. BROADCAST BUS. 2942

North-East Lancs District Women's League.—On May 15, 120 Lancashire women spent a memorable day visiting five of our Cheshire churches. Members from Accrington, Blackburn, Burnley,

Colne, Newchurch, Rawtenstall and Todmorden met at Altrincham, and from there proceeded by way of Hale Barns, Styal and Dean Row to Knutsford. At each place, a short history of the church was given, and objects of interest pointed out. Brief services also were held at Altrincham and Knutsford. The beauty of the countryside, in perfect spring weather, added to the enjoyment of a day packed with interest. Grateful thanks were due, and given, to all the people who catered for our well-being.

South-East Region Y.P.L.—The Annual General Meeting was held at Newington Green on Saturday, May 3. There was quite a good attendance and we were pleased to welcome as visitors Franklyn Johnson, national secretary of the Y.P.L., the Rev. Magnus Ratter, and some young Czechoslovakian Unitarians who are studying over here. Margaret Smith was re-elected president and Mary Litman secretary. Lily Osborne, of Highgate, was elected treasurer and Michael Thorncroft, of Newington Green, L.S.S.S. representative. The point which raised the most discussion was whether or not to have a regional constitution. It was eventually decided that the draft Rules of Procedure, as put together by Margaret Smith, be accepted for one year until the National Committee's constitution is brought out. After tea a Social was organised by the Newington Green Branch.

On Sunday morning a Service was held at Newington Green. This was conducted by the President, readings being given by members of Newington Green branch. A most inspiring address and challenge to Y.P.L. was given by Franklyn Johnson.

Dukinfield.—The Sunday School Anniversary Service on May 4 attracted large congregations in spite of unfavourable weather. The preacher in the morning and evening was the Rev. J. A. Kennedy. The afternoon service was conducted entirely by the scholars from a script dealing with some of the main historical events in the history of the Chapel, and compiled by Mrs. N. Stephens. The special music was under the direction of Mrs. M. Saville and the organist Mr. J. Taylor, B.A. Collections amounted to £82.

Evesham.—It was a full and enthusiastic day at Oat Street Chapel on Wednesday, May 21, when the Induction of the new minister, the Rev. W. Priestley Phillips, M.A., was preceded by the Annual Service of the "Protestant Dissenting Ministers of Warwickshire and Adjacent Counties" (conducted by the Rev. H. J. McLachlan, M.A., B.D.) and the famous Asparagus Lunch, an ample and munificent spread in these austerity days, provided and served by the local branch of the Women's League.

Several ministers and friends from a distance helped to swell the large congregation which gathered for the Induction Service at 6 p.m., conducted by Mr. McLachlan. The Charge to the Congregation was given by the Rev. Harold Whitaker, of Kidderminster, who recalled his long and happy ministry at Oat Street and appealed to the congregation to give their new minister their wholehearted loyalty and confidence. The Rev. A. H. Lewis, of Shrewsbury, gave the Charge to the Minister, who, recalling the noble service Evesham had rendered to the cause of Free Religion throughout its long history, trusted that he and the present generation of worshippers would bear the torch aloft, brightly burning, and carry it forward into holier and happier times.

Gatere.—The Sunday School Anniversary was observed at evening service on May 11. As this was also Rogation Sunday, the pattern of the service was provided by the traditional Rogationtide ceremonies. After the opening devotional exercises, the children divided into groups—three of which went to "stations" in the chapel which had been previously decorated with flowers and "crops"—mustard and cress, rhubarb, mint, lettuce, etc.—which had been grown by the children. The ceremony proper began with the recitation, by three of the boys, of selected verses from the "Benedicite". Thereafter, four of these "works of the Lord" (Day, Earth, Sky, Sea)—represented by senior girls—advanced, proclaiming their identity by the banners they held and the verses they recited. By this time, a beginning had been made to the procession which advanced, in turn, to the various stations. At each the waiting children recited appropriate verses and then, after the prayer of blessing upon the crop represented there, took their places in the procession—each section of which was divided from the other by banner-bearers who held aloft banners symbolising flowers, vegetables and fruit. The full procession then advanced to the open space in front of the Chancel rails where it gathered around "The Gospel Oak"—represented by the oak lectern—to listen to the lesson, an extract from the Parable of the Sower, read by one of the children. This part of the service was brought to a conclusion by the singing of two verses of the hymn "We plough the fields and scatter", during which the children returned to their places and the banner-bearers offered their banners which were set up in the Chancel. Thereafter, the service drew to a conclusion along conventional lines.

Hull.—The missionaries, the Revs. J. Kieley and H. H. Cheetham, brought a gale to the East Coast, which blew down the church notice board, and did other outward damage, but while the winds blew New outside there was a spiritual glow inside which warmed all our hearts. At Tea Table Conferences, Youth and Senior Services, and Institute Meetings, the missionaries served us exceedingly well, and braced us to face the handicaps of depleted premises. The Annual Report shows that 11 new names have been added to the church membership during the year, but unhappily there is an almost equal number of deaths and removals. The first May Queen Service was most helpful and was felt to be a dedication not only of the May Queen, but of all who were present. Members of the S.C.M. from the Teachers' Training College took part in a Youth Service on Empire Youth Sunday. The church members, distressed at the devastation caused to the premises and furnishings of the Selby Church, took a collection as a gesture of sympathy, and representatives of the congregation were able to take them £12.

Crewe.—The May Queen Service was conducted by the Rev. Grace Mewhort, on May 4, the chosen Queen being Miss Muriel Lowndes. A large congregation attended. There were solos and recitations by the primary and older scholars.

Horsham.—The induction of the Rev. J. Martin Hall to the ministry of the Free Christian Church, Horsham, took place on Saturday, April 12. The lay pastor in charge of Billingshurst, Mr. W. T. Wilkins, B.Sc., conducted the service in the afternoon. The Rev. H. J. McLachlan gave the charge to the minister and Dr. Alfred Hall the charge to the congregation. Miss Margaret Stevenson gave the welcome on behalf of the congregation to the new minister to which he responded. After tea, which was memorably set forth with a host of spring flowers, a welcome meeting, presided over by Mr. Wilkins, was held when among many good wishes extended to Mr. and Mrs. Hall from neighbouring churches of differing denomination and from the Horsham congregation itself, Mrs. Frank Manvell spoke on behalf of the congregation, Mrs. H. Dawtrey on behalf of the Women's League and the Rev. Mabel Beames as a visitor and friend bringing happy memories of old associations with both the minister's and his wife's family. Mrs. J. Martin Hall was called upon by the chairman to respond. The proceedings were closed by the new minister.

Monton Church.—The Rev. Gordon Leonard Clarke, who has succeeded the Rev. Dr. L. P. Star as minister, was inducted to his new charge on Saturday, May 3. The charge to the minister was given by Rev. C. A. Piper, of Platt Chapel, who also conducted the service, the charge to the congregation being given by Rev. E. E. Wrigley. Mr. W. Higham gave the invitation on behalf of the church and Mr. Watterson extended the welcome on behalf of the M.D.A. At a Welcome Meeting which followed, Mr. Higham, as chairman spoke, and welcome was given to Mr. Clarke by Mr. P. Green on behalf of the Sunday School and its Institutions. The church secretary, Mr. H. C. Everett, was sincerely thanked and applauded for his work during the vacancy.

Preston.—On Saturday, April 19, the schoolroom was crowded when the Playgoers' Dramatic Society, comprised of members of the Preston Unitarian Chapel and Sunday School, gave two one-act plays entitled *The Master Key*, by Wilfred Massey, and *Holiday Eve*, by Falkland S. Cary and Philip King. On May 7 the largest congregation for a considerable time was present at the School Anniversary Service when Miss June Barry (retiring Queen) crowned Miss Kathleen Hargreaves Queen for the ensuing twelve months, and the Rev. W. Howarth presented Miss Hargreaves with a copy of *The Golden Treasury of the Bible* from teachers and officials.

Stockport.—On Saturday, May 3, over 100 members and friends assembled in the schoolroom to celebrate the completion of thirteen years' ministry by the Rev. John Kielty. After the reception by Mr. and Mrs. Kielty the gathering took the form of a conversazione. At intervals during the evening items of vocal and instrumental music were given by friends. After refreshments had been served the chair was taken by the senior warden, Mr. L. P. Wyatt, who after a few opening remarks called upon Mr. C. Pollitt, who on behalf of the congregation congratulated Mr. and Mrs. Kielty on the good work accomplished during the past thirteen years, and also referred to the great work he had done for the General Assembly during the past three years. Mr. Kielty responded and said his ministry at Stockport had been a very happy one.

Very good congregations assembled on Sunday, May 4, for the opening of the fourteenth year of his ministry. The church and Sunday school are in a sound financial position and the outlook for the future gives cause for a cheerful optimism.

Wakefield: Westgate.—Although at present without a settled minister the life of the Church is being maintained. Mr. W. Lloyd, of Doncaster, conducts the majority of the services. Mr. Dudley Richards, of Broadway Avenue, Bradford, comes over once a month, and members of the congregation help in this direction from time to time with special services. A new organist has recently been appointed and an encouraging feature is the attendance at the evening services of a group of young people who have been loyal over several months. Several of these have now formed a choir and thereby contributed considerably to the worshipful character of the services. The Y.P.L. and Women's League are active and a Social Hour after the evening service when addresses are given on various topics is well attended and has become popular.

In support of "Save Europe Now" several food parcels have been forwarded to distressed Europe.

MRS. GRAINGER

For many years now, in a tiny village of Worcestershire, there has lived and lately died an old lady, who in her youth and early womanhood was a keen worshipper and worker in several of our churches. She and her husband were among the earliest actors in the beginnings of the Waverley Road Church, collaborating keenly in the efforts of the Rev. H. H. Johnson. She was the youngest of the daughters of the Rev. Henry Eachus, for long our minister at Coseley. She married Mr. W. Grainger, a free-lance journalist of good reputation in Birmingham and frequently a contributor to the *Post and Mail*.

When the "Church of our Father" began through the efforts of the Rev. C. J. Sneath the family attached itself to it—and when the movement failed and was abandoned, Mr. Grainger, with Messrs. Piller, Shakespeare, Massey and Beverley, such stalwarts afterwards of what became our Moseley Church, approached me to try to resuscitate it. That was in 1905 and for the remainder of my ministry there till I came to Kingswood no minister could have had keener supporters than the Grainger household. Unfortunately, Mr. Grainger died in middle age, and his widow has lived in retirement in the

little village of Boughton ever since, lovingly tended by her two daughters. It is well that even though stalwarts such as she may have outlived their generation—they should be remembered with reverence and gratitude by those whose labours were made more worthwhile because of them.

F. A. G.

THE NATIONAL UNION OF UNITARIAN LAY PREACHERS

President: Clifford V. Walton, Leicester

(Contributed)

THE UNITARIAN CHURCH at Forest Gate, London, seems to have been granted a new lease of life. Like many another of our churches in the London area during the war its life seemed to be at a very low ebb and its continued existence despaired of by those in authority. The minister had been removed and there was apparently no reason for supposing that it would ever return to a semblance of its former usefulness. Yet, to hark back, we find numerous instances of "lost" causes surviving when extinction seemed inevitable. We read of the apostle of old who prayed that the eyes of a young man might be opened when he was in despair of being able to overcome the hosts that had assembled against him during the night. The apostles, too, were very much up against it when they lost their leader; the light of their world had been extinguished and all seemed dark, dismal and hopeless, for the hands of all men seemed to have been turned against them. Some years ago the writer remembers a small plant, in the garden, which had been trampled underfoot and its survival despaired of, but next year, in the same spot, it shot up as strong and more virile than ever—the root was there. Such instances as these are surely analogous to many "lost" causes. At Forest Gate there were rooted two lay preachers whose names are Frank Lewis and F. H. Cordell. One member among the few who were there was bold enough to propose that Frank Lewis be asked to become the lay preacher in charge; this was ratified at a meeting of the whole congregation. With diffidence our friend consented to become their honorary lay-charger for at least one year. He had just concluded a term of seven years' chairmanship of the London lay preachers' union. He came into the Unitarian body, by way of Forest Gate, many years ago when Dr. J. Lionel Tayler gave a series of lectures in West Ham, which greatly appealed to our friend and enabled him to get a sounder basis for the rational view of religion. After his appointment to office one of the first things the gallant little band of workers did was to form a working party for cleaning and redecorating the church. Although the building was intact, it had been shaken up by bombs that fell nearby and was in great need of a little brightening up. The work was taken up in real earnest and within a month the whole fabric showed signs of the great attention that had been given to it.



MR. FRANK LEWIS

Under the enthusiastic leadership of F. H. Cordell a thriving Sunday School has been brought into being, and over one hundred scholars have been enrolled. During the week the Brownies and Guides meet; there is a club for the young

people; there are Cubs and Scouts, and a meeting for women on Thursdays and the usual service for religious worship on Sunday evenings. Recently three of the young people were received into the church junior fellowship, a ceremony which it is hoped will be performed at intervals during each year and so build up the church membership. A branch of the Esperanto Society is also being formed, for all interested Unitarians and other liberal religious thinkers in East London. The branch is under the able secretaryship of yet another of our lay preachers, W. Reeve, of Dulwich.

CALENDAR

SUNDAY, JUNE 1st

- ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
 ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
 ABERYSTWYTH, New St. Meeting House, 11, Supply.
 ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
 AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
 ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
 ANSDALL, (See Lytham St. Annas.)
 ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
 BATH, Trim St. Chapel, Unitarian, 6.30, Mr. A. D. WILLIAMS.
 BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
 BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. E. SAVELL HICKS.
 BESSLS GREEN (nr. Sevenoaks), Unitarian Ch., 6.30, Rev. MAGNUS RATTER.
 BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. W. T. WILKINS.
 BIRKENHEAD, Un. Ch., Bessborough Rd., 3.30, Supply.
 BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Dr. MEYER KLUEGEL.
 BIRMINGHAM, Moseley Unitarian Church, Yardley Wood Road, 6.30, Ladies' Sunday.
 BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. E. T. PEARCE.
 BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Supply.
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. COLEMAN.
 BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
 BOLTON, Bank St., 10.30, and 6.30 —.
 BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Mr. IRWIN HODGSON.
 BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
 BOSTON (Lincoln), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
 BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Rev. Dr. G. K. BROWN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
 BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
 BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
 BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, —.
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
 BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. H. EASTON.
 BURNLEY, Unitarian Ch., Trafalgar St., 6, Rev. J. HORACE SHORT.
 BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
 BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. H. GORE.
 BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
 CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
 CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTIN.
 CARLISLE, Un. Ch., Lorne St., 2.30, Junior Church; 6.30, Rev. W. CARTER.
 CHATHAM, Unitarian Ch., Hammond Hill, 6.30, Mr. C. H. COLE.
 CHELTENHAM, Bayhill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROWSON.
 CHWENTON CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
 COKE, Prince's St., 11.30 and (occ.) 7, Rt. Rev. W. A. WEATHERALL.
 COSLEY, Staffs. Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Supply.
 CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
 CREWKERSE, Un. Ch., Hermitage St., 11 and 6.30, —.
 CROYDON, Free Christian Ch., Wellesley Rd., 11, —.
 DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WRIGLEY.
 DENTON, Wilton St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Supply.
 DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
 DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, —.
 DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Supply.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
 DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDENBURGH, St. Mark's Ch., Castle Terrace, 11 & 6.30, Rev. W. TAVENER.
 ERESHAM, Old St. Chapel, 11 and 6.30, Rev. FRIESTLEY PHILLIPS.
 EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. R. FRAGER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. W. R. CLARK-Lewis.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
 GLASGOW, Ross St., Unitarian Ch., 6.30, Rev. ALEXANDER REID.
 GLASGOW, St. Vincent St., Unitarian Ch., 11, Rev. ALEXANDER REID.
 GLASGOW, Fifehall St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
 GODALMING, Meadrow Chapel, 6.30, Rev. G. M. BRAMES.
 GUILDFORD, Ward Street Church, 11.15, Rev. A. LITMAN.
 HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
 HINDLEY, Presbyterian Ch., off Market St., 10.45, Rev. T. J. JONES.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Rd., 11 and 6.15, Rev. J. MARTIN HALL.
 HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
 HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. J. POTTER.
 HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
 ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
 IPSWICH, Unitarian Ch., Friars St., 11, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Mr. H. S. BERESFORD.
 KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
 LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
 LEICESTER, Narborough Rd., 6.30, Rev. E. G. GREEN.
 LEICESTER, The Great Meeting, 11 and 6.30, Dr. R. F. RATTRAY.
 LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mr. J. REECE WALKER.
 LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
 LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, Mr. HILL WAREING.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
 LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. L. TOSELAND.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
 LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
 LONDON, Brixton, Services at 5 Killieser Av., S.W.2, 11, Rev. E. G. LEE.
 LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE.
 No Evening Service.
 LONDON, Forest Gate, Upton Lane, 11 and 6.15, Mr. R. KARGER.
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Dr. STEPHENS SPINKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Rev. JOHN HINKINS.
 LONDON, Ilford, High Rd., 6.30, Miss D. WRIGLEY.
 LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High St. 11, Mr. W. E. REEVE.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. G. J. G. GRIEVE.
 LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
 LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Ch., 1 Grosvenor Pl., 11, —.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
 LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, June 1, Rev. J. MARLES THOMAS.
 LONDON, Wood Green, Unity Ch., Newnham Rd., 6.30, Mr. A. R. JOHNS.
 LONDON, Woolwich, Service temporarily suspended.
 LYTHAM ST. ANNAS (ANSDALL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LEMMER SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6, Supply.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. FRANCIS TERRY.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
 MANCHESTER, Failsforth, Dob Lane Chapel, 10.45 and 6.30, Supply.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GRAHAM SHORT, 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 6, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON CLARKE.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SHORT.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. CREETHAM.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MANSFIELD, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
 MORECAMBE, see LANCHESTER.
 MORETHAMSTOWN, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WARRINGTON.
 NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.

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OLDHAM, Lord St. Ch., 10.45, 2.30 and 6.30, Rev. KENNETH SHERRATT.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. McLACHLAN.
PADHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitn. Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRLEY.
POOLE, Unitarian Church, Hill St., 6.30, Dr. J. C. FLOWER.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. B. STURGES.
PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HAWORTH.
RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. CYRIL FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. BARTLETT.
SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crookmoor Rd., 11, 3 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. CONSTANCE HARRIS.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Rev. H. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Church, 6.30, Mr. J. WILSON.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Ch., Canal St., 10.30 and 6.30, Rev. PRESTWICH ROSLING.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KELTY.
STOCKTON-ON-THEE, Wellington St., 6.30, Rev. A. J. MARTIN.

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The Editor of THE INQUIRER, the Rev. E. G. Lee, will give three Lecture-Sermons on "The Christian Faith—A Unitarian Interpretation" at the meeting place of the Brixton Congregation, 5 Killieser Avenue, S.W.2. The services will begin at 6.30 p.m., and will be held on Sundays, June 8th, 15th, 22nd. The subject of the first Lecture-Sermon is, "The Faith Itself". Visitors heartily invited.

BIRTH

MERRICK.—On May 23 to Deirdre (née Deacon), wife of Capt. A. W. Merrick, R.A.M.C., a son. "Brookdale", North Huish, S. Brent, Devon.

DEATH

HOMER.—On May 19, 1947, at 29 Comberton Road, Kidderminster, Mrs. Gertrude Homer, suddenly without pain. Aged 80. Deeply mourned.

CHANGE OF ADDRESS

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SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11, Free Christian Meeting House, Pennard, Rev. SIMON JONES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 6.30, Mrs. E. W. MARTIN.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. ARNOLD THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, —.
WARRINGTON, Cairo St., 10.30, Rev. J. B. TONKIN, 3, Cradle Roll Service, 6.30, Rose Queen Service.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FEATHERSTONE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, —.

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